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Jaina Worship and Formula of Initiation

K. B. Jindal

The Jaina idea of worship is not an offering of flowers, incense, eatables, money, or jewels to any person or personified thing. It is not singing the praises of any person, real or imaginary. It is not asking favours or seeking protection of any person or entity. It is a constant contemplation, a ceaseless seeking of the Self, the Reality, the Life, the Supreme Self, which is lost through ignorance and which is ever-existent in a latent condition in every person or being which is living.

As an aid to such contemplation and seeking, the Jainas make, consecrate, and use, when they need, models in lasting material such as hard stone, hard metal, and jewels, of a perfect man's figure in an attitude of deep contemplation, with both eyes fixed at the tip of the nose, and the body straight and controlled It may be in a seated or standing posture. With such a model, reverently placed before them, the Jainas recite the super-human, super-celestial attributes of the Soul, which has attained Perfection, and earnestly, wish and aspire to attain such Perfection. They ask for nothing less, they beg or crave for no earthly boons. They are not suppliants for daily bread, for clothes and raiment, for children and cure of diseases, for riches or kingdoms, for victories and annexations of territories.

Worship in Jainism is an intense awakening, a self-communion, a sight of the Perfect Self, an effort to become the Perfect Self.

Jaina Acaryas have not laid down any rigid, inflexible text for worship. The ancient texts are in Prakrit which was then the current spoken language of the people. Later on, when Prakrit ceased to be spoken by the common public, the texts of worship were composed in Sanskrit. And in recent years, texts of Jaina worship have been composed in Hindi, the language used by the common people. But the formula of initiation is in Prakrit, and is the same for all. The Jaina worship starts with the formula of initiation It is as follows :

Om Namo Arhantānam,
Namo Siddhānam,
Namo Āiriānam,
Namo Uvajjhāyānam,
Namo Loe Savva Sāhunam.

To Arhats, the Perfect Souls Embodied,
To Siddhas, the Perfect Souls in *Nirvāna*,
To Acaryas, the Masters of Adepts,
To Upadhyayas, the Adepts, and
To Sadhus, the Ascetics devoted,
I make obeisance humble.

The first word in the *Namokāra Mantra* is a compound word It is formed by the coalescence of five letters - *a, a, ā, u* and *m*. According to the rules of Sanskrit grammar, a, a, *ā*—all three coalesce and form *ā*. *Ā* and *u* change into *o* and the whole assumes the form *Om*.

Of the five letters which have coalesced to form *Om*, the first is the initial letter of Arhat, the second is the initial letter of Asarira which is synonym for Siddha, the third is the initial letter of Acarya, the fourth is the initial letter of Upadhyaya, and the last is the initial letter of Muni —a synonym for Sadhu.

Of the five most worshipful entities called *Pañca Parameṣthis* (Arhat, Siddha, Acarya, Upadhyaya and Sadhu) symbolised in the letter *Om*, the Arhats are the omniscients who have acquired complete knowledge of *all that is*, at each and every moment of time—in all their varying forms and conditions—past, present and future

The Siddhas are omniscient Souls who have got rid of physical bondage, including the karmic body. They are pure perfect Souls, in the positive enjoyment of infinite knowledge and bliss. These

liberated souls abide in the hall of the Siddhas, the Siddhasila —and live in the enjoyment of Self.

A question arises that when the Arhat is an embodied Soul, that when in the stages of spiritual development, he is one step lower than the Siddha, that when he has still to get admission in the Siddhasila, why in the *Namokāra Mantra* he has been given the first position, even before the Siddhas. The answer is simple. The most noteworthy characteristic of the Arhats is that they are *Āptas*, implying thereby that they alone are competent to utter sacred words that serve as beacon-light on the soul's road to spiritual ascent The Siddhas are bodiless and hence too lofty to produce sacred words. The Acrayas, the Upadhyayas and the Sadhus are on a much lesser plane and hence not competent to produce words of authority. The assignment on earth of the Acaryas and the Upadhyayas is to preserve, to interpret, to transmit over space and time the words of the omniscient Arhats. The Sadhu are to mend and purify their own conduct rather than be teachers to others. In this way, the Arhats are the only ones that have by dint of omniscience, the competence to give forth words of authority, and simultaneously they have the capability to do so because, unlike the Siddhas they have a physical existence. Hence not only serving as ideals which every human being should strive to be, but also because of the treasure of sacred words that they bequeth to the holy men of their order and through them to the rest of their contemporaries and to posterity, the Arhats are, so to say, a bridge between those that are liberated and those that are still in the process of liberation, and hence they are the greatest friends of humanity Because of this their very significant role, that the Arhats have been given the first position in the *Namokāra Mantra*, even before the Siddhas

There is still yet another question—as to why the Tirthankaras, the chief object of Jaina adoration—have been completely omitted from the *Namokāra Mantra.* Again, the answer is simple. All Tirthankaras are Arhats but all Arhats are not Tirthankaras. When we make obeisance to the Arhats, we *ipso facto* make obeisance to the Tirthankaras. The Tirthankaras make their appearance in particular phases of the Jaina time-cycle. This cycle has two broad phases—one ascension (*utsarpinī*) and the other descension (*avasarpinī*)—each with six sub-divisions (*aras*). The Tirthankaras make their appearance in the third and fourth sub-divisions of each phase of ascension and descension, when pleasure (*suṣama*) and pain (*duṣama*) are evenly balanced. In three matters, the Tirthankaras differ from other Arhats---in the dreams of their mothers before they are born, in the five auspicious occasions

of their life (*pañca kalyāṇakas*) and in their holy traits both physical and environmental (*atiśayas*). The Tirthankaras have physical traits not shared by other beings—graceful physique and stature, voice, demeanour, etc.—and their presence on earth is accompanied by soothing environmental conditions. The Tirthankaras have fullness of knowledge and are revered everywhere and by all and they are in effective communication with all categories of beings—human, non-human and divine. *Devas* and men surround the Tirthankaras with such pomp as is not known to other Arhats and Siddhas. The number of Arhats and Siddhas is very great, but the Tirthankaras are only four and twenty in each half-cycle of time.

Of the twenty-four Tirthankaras in this cycle of time, the first is Rsabhadeva and the last three are Neminatha, Parsvanatha and Mahavira. The last three are historical figures while the antecedents of Rsabhadeva are burried in antiquity. The Jaina tradition puts Rsabhadeva aeons of years before the last Tirthankara. One fact is certain that Rsabhadeva lived much before the *Vedas* and *Purāṇas* were written. The *Purāṇas* mention Rsabhadeva as one of the twenty-four incarnations. The *Rgveda* contains the following high-praise for Rsabha :

> "*Rsabham ma samananam saptananam bisasahim*
> *Hantaram strunam kridhi virajam gopatam gavam*"

"Oh Divinity ! Do thou produce amongst us, of high descent, a great god, like Rsabha, who may overcome all obstacles put by adversaries, and who may ultimately become the destroyer of enemies."

Rsabha's parents were partriarchs (*kulakara*)—Nabhideva and his consort Marudevi. His conception and birth were duly celebrated by the celestial beings. He was born on the eighth day of the dark half of Caitra. The boy was named Rsabha because he bore the mark of a bull on his thigh and his mother too saw a bull in her first dream. When he was one year old, seated in the lap of his father, he received a piece of sugar cane (*ikṣu*) as a homage from Indra, the leader of gods, by virtue of which the line took the name of Iksvaku.

At ripe age, Rsabha was married to his partner-at-birth Sumangala. Most illustrious was the reign of the first monarch, who looked on his people as his children. He taught men to cultivate food, to make fire and use it in cooking. He established seventy-two arts and crafts and evolved a script named after his own daughter, Brahmi. He organised the society into a fourfold order—viz., *ugra*, who were the city

fathers ; *bhoga*, who were ministers ; *rājanya*, who were the members of the king's household ; and *kṣatriya*, who comprised the rest.

With all these things accomplished, his mission as a monarch was now nearing its completion. He renounced his kingdom in favour of his eldest son Bharata, after whom India is today known as Bharatavarsa.

Followed by a large retinue of monks, Risabha now took to a wandering career. In this way many years passed till he reached Sakatamukha park, which was to the north of Purimatala (modern Allahabad). In this park, he practised various austerities and got rid of Karmic bondage. At this stage, he attained omniscience and the occasion was duly celebrated by the gods.

Four segments of spiritual order were provided at the first congregation held by the Lord—monks, nuns, lay disciples, male and female. These four segments characterise the Jaina spiritual order to this day. Even the order of Ganadharas (spiritual stalwarts, who were named leaders of different *gaṇas* or church-segments under the Lord) was named by the Lord. This order was headed by Rsabhasena, Bharata's son. Then he gave the fundamentals of the Jaina religion --the *sūtras*, *sūtrārthas*, *dravyas*, *guṇas*, *paryāyas* and *nayas*. In this way, the Lord established the *tirtha* and equipped it with complete tenets, because of which he became the first Tirthankara.

With his earthly mission nearing completion, the Lord gave up his mortal frame through fasting. His final moment was spent on the Astapada mountain (Mount Kailasa). This was an occasion of great sorrow for all categories of beings, a great event for the universe, the exist of a Tirthankara.

A brief biographical reference may now be given of the last three Tirthankaras, who have been known figures of history.

Neminatha—His parents were Samudravijaya, the King of Sauripura and queen Sivadevi. He was born on the 5th day of the second half of Sravana (August), with the emblem of a conch-shell. His full name was Aristanemi. Samudravijaya had a brother whose name was Vasudeva. He had two sons, the celebrated Krsna and Baladeva. Thus Krsna was Aristanemi's elder cousin.

He was to be married to Rajimati, the daughter of Ugrasena (Kansa's father), a former king of Mathura and now the ruler of Girnar. As the

marriage procession was about to reach the bride's palace, Aristanemi heard the wails of animals that had been collected in a pen for the ensuing feast. This shocked Aristanemi. He released the animals with his own hands and asked his charioteer to turn the vehicle. He renounced the world ; Rajimati too discarded her costly garments and voluntarily embraced austerities.

Neminatha was initiated in the Sahasramravana. He wandered for 54 days and attained omniscience in the same park There are many stories of the meetings between the Lord and Krsna. The Lord too visited Dvaraka more than once. He organised the Order, and entered into liberation on the Raivatagiri (Mount Girnar in Gujarat) which is a holy place of the Jainas to this day

Parsvanatha—Parsvanatha was born 250 years before the last Tirthankara and lived for 100 years His parents were King Asvasena of Varanasi and queen Bamadevi He was born on the 10th day in the first half of Pausa (December), with a snake as his emblem.

Prasenajita, the ruler of the small state of Kusasthala, had a daughter, Princess Prabhavati. The Yavana King of Kalinga heard of the princess' beauty and to seek her hand, he laid siege of her father's city. Prasenajita sought the aid of the King of Varanasi King Asvasena sent his son to the rescue of Prasenajita In recognition of his gratitude for the timely aid, Prasenajita offered Princess Prabhavati in marriage to Parsvanatha

On the completion of his career as a prince, Parsva was initiated into monkhood in the Asramapada park. Thereafter he wandered for 84 days before he settled down again in the park of his initiation to attain omniscience later He organised the order and was claimed by Sammeta Sikhara at the time of his liberation.

Mahavira—Mahavira, the last Tirthankara, was the senior contemporary of the Buddha His father was Siddhartha, who was in the Iksvaku line and who ruled at Ksatriyakunda He was born of Queen Trisala on the 15th day in the second half of Caitra (March), with the emblem of a lion. He was also called Vardhamana, because of the growing affluence of the state treasury. He was married to Princess Yasoda and had a daughter named Priyadarsana. According to Digambara tradition, he never married He lost his parents at 28 and renounced the world at 30.

He wandered for 12 years, 6 months and 15 days and then settled on the bank of Rajuvaluka, where he attained omniscience. He lived a full life of 72 years visiting many a place all over the country, initiating and enlightning the living beings. He organised the Order, and predicted the disappearance of the Knowledge of the Free (Omniscience) after Jambusvami, who would be a disciple of Sudharmasvami, one of Mahavira's own Ganadharas.

The curtain on his life was at last drawn at Pavapuri (in Bihar) on the fifteenth day of the dark half of Kartika (November). On the occasion of the passing out of the beacon-light, nine Malla and nine Licchavi kings, who were present in the throng, burnt earthen lamps to prevent total darkness enveloping the world. The day is still commemorated by all the Indians, irrespective of religion, by the burning of lamps and is named *Dipāvalī* or the festival of lights.

Having dealt with the Arhats and the Siddhas, let us descend down the ladder of spiritual development. The Acaryas are the heads of the assembly of ascetic saints and the Upadhyayas are the preceptors of group of ascetic saints.

Last we come to the Sadhus, the general body of saints, who have just made a start on the ladder of spiritual development.

While preaching Jainism, the Tirthankaras founded a four-fold community of monks (*sādhus*) nuns (*sādhvis*), lay brothers (*śrāvakas* and lay sisters (*śrāvikās*) In this four-fold community, the Sadhus or monks are the highest in rank. Those who renounce the world and lead the life of contemplative mendicancy are called Sadhus. The Sadhus observe fully in thought, word and deed, and all their lives 28 norms, the five major vows (*mahāvratas*), five restraints (*samitis*), five controls (*indriya nirodha*), the six internal austerities (*ṣad āvaśyakas*) and seven external austerities

I -The Five major Vows (*Mahāvratas*)

1. *Ahimsā* = Non-violence :
2. *Satya* = Truthfulness ,
3. *Acaurya* = Non-stealing ;
4. *Brahmacarya* = Chastity ; and
5. *Aparigraha* = Non-possession.

II—The Five Restraints (*Samitis*)

6. *Iriyā*=Care in walking, looking downwards on the ground for four cubits ahead, so that one may not traed upon any creature ;
7. *Bhāṣā*=Restraint in speech ; speaking only what is true and beneficial to all ;
8. *Eṣṇā*=To take food which is pure, harmless and necessary for the maintenance of the body ;
9. *Ādāna-Nikṣepa*=Taking and keeping things with care ; and
10. *Utsarga*=Care in the disposal of excrements, avoiding places where crawling insects exist

III—The Five Controls (*Pañcendriya Nirodha*)

11. *Sparśa*=Indifference to sense of touch ;
12. *Rasanā*=Indifference to the sense of taste ;
13. *Ghrāṇa*=Indifference to the sense of smell ;
14. *Cakṣu*=Indifference to the sense of sight ; and
15. *Srotra*=Indifference to the sense of sound

IV—The six internal austerities (*Saḍ Āvaśyakas*)

16 *Samatā*=Tranquillity and perfect control of mind, body and speech ;
17. *Stuti*=Eulogy of the tweeney-four Tirthankaras ;
18. *Vandanā*=Worship of a particular Tirthankara or *Pañca Parameṣthis* ;
19. *Pratikramaṇa*=Expiation for involuntary transgression of any of the vows ;
20 *Kāyotsarga*=Detachment to the body , and
21. *Svādhyāya*=Study of the Sacred Scriptures.

V—The seven external austerities (*Tapah*)

22. *Keśaluñcana*=Plucking of hair, instead of shaving ;
23. *Asnāna*=Non-bathing ;
24. *Kṣiti-śayana*=Sleeping on one side on the bare ground ;
25. *Adanta-dhāvana*=Non-rubbing of teeth ;
26. *Acelakatva*=Non-covering the body ;
27. *Sthita Bhojan*=Taking meal while standing, off one's own hand ; and
28. *Ek-bhukti*=Taking only one meal at noon.

I close with the words of Harisatya Bhattacharyya :

"If for the purpose of worship of an ordinary form, God is taken as a being of infinite power, bliss and intelligence, the Jainas would point to the Arhat ; if the life of a religion requires that the teachings of its messiah or its prophet should be kept alive, the Jaina Acaryas, Upadhyayas and Sadhus would answer the requirement both individually and collectively. If again the essentiality of a rational religion consists in a form of God-consciousness in which God does not appear as a being foreign to the nature of man, but a being who by continuous self-culture and self-development has finally realised the capacities of spiritual perfection inherent in him, then the Siddha as conceived by the Jainas would exactly be the God of such a rational religion."

Translated into English by the Author from a talk delivered by him in Hindi at Jain Bhawan, Calcutta, during the Paryusan Festival.

The Doctrine of Syadvada

S. C. Diwaker

The philosophy of *Syādvāda* is a valuable contribution of Jainism to the world thought. This doctrine is also termed as *Anekāntavāda*. In fact, every substance consists of infinite attributes. The philosophy which deals with the consistent and complimentary description of these attributes is known as the doctrine of *Syādvāda* or *Anekāntavāda*.

The word *Anekāntavāda* consists of three words ; '*Aneka*', '*Anta*' and '*Vāda*' ; '*Aneka*' means many, '*Anta*' signifies attributes and '*Vāda*' means description. Therefore, etymologically the whole word means the description of mani-fold attributes. In *Syādvāda* we have also the similar idea. It consists of the two words : '*Syāt*' and '*Vāda*'. This '*Syāt*' suggests the existence of infinite attributes, although the expression asserts about a particular attribute. '*Syāt*' suggests that from a particular stand-point the truth reveals itself in a particular form From other viewpoint the same substratum appears to possess other attributes. Thus *Syādvāda* deals with Truth having manifold aspects. With regard to the description of the substratum or its attributes, it deals with particular aspects, but does not deny the existence of other attributes or qualities. Therefore, this doctrine is known as the philosophy of non-absolutism or relative pluralism. Dr. F W. Thomas calls this as 'Quodammodo Doctrine'. (*Academic*, Verlag, Berlin)

In fact, in the world of philosophy this doctrine adopts the policy of 'co-existence'. As in *Ahimsā* we have the practice of 'live and let live' ideal, similarly, in the domain of philosophy the intellectual aspect of impartiality upholds the similar treatment of attributes It treats and describes the attributes of a substratum in a friendly way. *Syādvāda* has not the outlook of a tyrant, who due to short-sighted motive, wants to destroy others and enjoy peace upon the pyre of other's happiness.

This is the case of a gentleman and a cultured person. As a cultured person, taking care of his own rights, does not infringe upon the legitimate rights of others, in the like manner in the intellectual world *Syādvāda* ordains us to adopt the policy of a cultured man, whose out-look is not blurred by short-sightedness. If this judicious attitude is kept in view while treating philosophical subjects, discord will disappear ; on the other hand real concord and harmony will be established.

Some writers erroneously explain *Syādvāda* as 'Perhaps philosophy'. But really speaking this doctrine banishes all confusion and gives a definite, precise, clear and correct perspective of Truth. It is indispensable to acquire full knowledge of truth. It is wrong to think of this doctrine as a form of scepticism because it gives us most precise, exact and definite guidance and there is not an iota of doubt or suspicion. In suspicion the mind oscillates, moves to and fro and no definite decision is arrived at Here in *Syādvāda* we have a definite predication from the particular view-point, e.g., a substance is perishable from the point of view of its ever-changing modifications. This assertion is definite. The same object is without change and is also permanent, if observed from the stand-point of the material, out of which it is composed. This view also is definite A piece of paper catches fire. From the view-point of paper it is destroyed, for we don't see its existence, but the particles, rather the matter, which was present in the form of paper is not at all destroyed. It has changed its form and it exists in another form. Everybody feels what is existent cannot be non-existent. This statement avers partial truth, because from the stand-point of modification the conditions are undergoing changes. The ocean from the point of view of water appears the same always ; but from the view-point of its ever changing waves it cannot be described as without any change

Thus in *Syādvāda* every predication is definite and precise. The seemingly contrary statements will appear true if they are viewed in the light of this doctrine of conciliation and concord. With the help of *Syādvāda* we can comprehend the true nature of reality. Substances are characterised by an infinite number of attributes but for the sake of use or need prominence is given to certain characteristics of the substance from one point of view and prominence is not given to other characteristics, as these are of no use or need at that time. Thus even the existing attributes are not expressed as these are of secondary importance. There is no contradiction in what is established by these two points of views. (***Reality***, P. 157).

Some thinkers like Sankara and Ramanuja see contradiction in the above statement. Jaina logician Ananta Virya has refuted the charges asserting that reality consists of Positive and Negative assertions, therefore, we should be honest and faithful to reality. We cannot change the nature of objects, according to conjectures. Our duty is to describe reality as we experience it. Our thinking cannot affect the nature of the objects. Supposing the Parliament passes a resolution that the Sun has no right to always rise in the East, other directions also should have the blessings of having the Sun's rise ; do you think that this sort of suggestion or desire of the members will change the Sun-rise from the East to other directions? Certainly not; therefore, it is fair on our part to describe reality in its naked majesty without fear or favour.

Einstein's theory of Relativity, helps us to comprehend the rationality and soundness of this philosophy of *Syādvāda* Einstein's remarks are illuminating, "If my theory of relativity is proven successful, Germany will claim me as a German and France will declare me that I am a citizen of the world. Should my theory prove untrue, France will say that I am a German and Germany will declare that I am a Jew." He explains his theory in these words, "When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute and it is longer than a hour. This is relativity." (*Hitavāda*, 8th March 1970).

We must owe our allegiance not to our books but to unmasked truth. Blind faith in the perverted stand of our ancestors will put hurdles in the way of our intellectual as well as material advancement. Reality has no relationship with ancestors or antiquity or the views of the majority. The crucification of the idol of love and goodness—Jesus Christ, clearly proves that the majority view should not always be supposed to reflect truth or justice. Reality is in fact related to Truth and Justice. It is associated with head and not counting of hands. The forgetfulness of this basic point has brought about tragedy of huge errors resulting in horrifying incidents in human history.

The remarks of James Froude are illuminating, "We cannot make true things false or false things true by choosing to think them so. We cannot vote right into wrong or wrong into right. The eternal truths and rights and things exist fortunately independent of our thoughts or wishes, fixed as mathematics inherent in the nature of man and the world."

Truth is not one-sided; therefore, one-sided view is sure to go against truth and reality. You cannot describe that your pencil five inches

long is small or big. It can equally be predicated big as well as small. When compared with three inches long object the pencil is bigger, but the same pencil is smaller when described from the view-point of the object which is six inches long. We feel one thing cannot possess the quality of smallness and otherwise, but we can't help it. Our experience shows the hollowness of the onslaughts made upon this invincible philosophy of harmony and concord based upon the sound bed-rock of our experience. We should not try to reason against our experience. Fire is hot as is known from common experience. If somebody begins to argue that fire must be cold since its lustre is like that of the moon which is not hot, such jugglery does not serve the purpose of truth.

This point must be borne in mind that different predications are not made from one and the same point of view. Truth perceived from different angles appears contradictory, but in reality those partial visions are complimentary. Professor Hajima Nakamura of Tokyo talking about the dilemma of East and West has made interesting observations, which show that truth is relative, "If East is East and West is West, which is East and which is West ? India, which is East to the Americans has always been and will remain West to the Chinese and Japanese. Hiuen Tsang has entitled the diary of his Indian sojourn as the travel records in the West." (*Amrit Bazar Patrika*, Calcutta, 27-9-1966).

Take another example. Suppose one John dips his right hand into a bucket full of hot water and the left one in the icy cold water. Soon after he dips his both hands into a basin containing lukewarm water. What is the result ? The right hand experiences cold, whereas the left hand gets the sensation of heat. The luke-warm water gave rise to two contradictory sensations. This simple example gives us a clue to appreciate the philosophy which opposes absolute and one-sided predications.

Philosopher Hegel seems to support this system of thought when he says, "Every thing contains within itself its opposite. It is impossible to conceive of anything without conceiving anything of its opposite. A cow is a cow and is at the same time not a cat. A thing is itself only, because at the same time it is not something else. Every thesis for an argument has its anti-thesis. Truth lies on both sides of every question. The truth is either-sided. All nature is a reconciliation of opposites."

In the parable of seven blind-born persons it is said that they were describing various limbs of an elephant as the whole elephant. This made them quarrel. One who had touched the feet thought it like a

pillar and one who had touched his ears affirmed him like a winnowing fan. The passer-by found out the real cause of their quarrel and he said to them, "Friends, every one of you is correct. The mistake is that you have the knowledge of partial truth which you supposed to be the whole truth about elephant. If all your statements are properly combined we get the complete description of the elephant." In the like manner various philosophies have cropped up due to the partial visions of truth. This harbinger of harmony suggests rational reconciliation among the warring concepts and thus the whole truth is revealed.

These remarks of Dr. S. Radhakrishnan are illuminating, "Individual freedom and social justice are both essential for human welfare. We may exaggerate the one or underestimate the other, but he who follows the Jaina concept of *Anekāntavāda*,, *Saptabhaṅgi naya* or *Syādvāda* will not adopt that kind of cultural regimentation. He will have the spirit to discriminate between the right and wrong in his own and in the opposite views and try to work for a greater synthesis. That should be the attitude, which we should adopt. So the necessity for the self-control, the practice of *Ahimsā* and also tolerance and appreciation of others' point of view—these are some of the lessons, which we can acquire from the great life of Mahavira." (*Mahāvīra Jayantī Speech* 1955, India Govt Publication, New Delhi)

Syādvāda suggests us to see reality from different angles. From the generic view-point of mere existence all are one, be they substratum, attributes or modes. There is no Dualism or Pluralism. But there is other view-point also. From the stand-point of substratum, attributes or modes there is no Monism but Pluralism. Therefore, reality would be described both ways. From the view-point of existence or '*Sat*', Monism represents the truth; whereas from the stand-point of details, and diversities Pluralism is equally true. When we have the sense of class without its component parts we adopt the generic view, but when we have individual sense instead of the class-view we speak of reality which denies the generic-sense. The class-view is different from the particular view ; e.g., the word 'European' comprises of the English, Germans, Russians, etc. When we have the idea of different nationalities the nomenclature 'European' would not serve our purpose ; in that case we will be inclined to distribute the word into different nations of Europe only. If we use a wider term 'mankind' the entire human race will be covered by this general term. The widest term is '*Sat*' or Existence. This term has no divisions.

This doctrine of *Syādvāda* always adopts a friendly and rational approach to reality. As positive and negative wires of electricity when

joined together produce brilliant light similarly seemingly-opposite approaches of truth like positive and negative aspects of thought when coordinated produce light as well as delight.

Gandhiji once told me in 1934 that he had very high regard for the doctrine of *Syādvāda*. He practised it in his life. Dr. Rajendra-prasad's appreciation of this doctrine is significant, "This doctrine of *Syādvāda* is a valuable contribution of Jainism to Indian religions and world philosophy. It consists of catholic views along with the capability to appreciate others' approaches to reality." (*Calender*, 1955-60, Research Institute of Prakrit, Jainology and Ahimsa, Vaishali).

Syādvāda illumines the path of complete truth and liberty. Jesus had said, "Ye shall know the truth and truth shall make you free." Complete truth can be properly understood with this philosophy of *Syādvāda* which is above shortsighted comprehension of reality. Acarya Amrita Candra has suggested to take lesson from the milk-maid while she churns the curd "As a milk-maid obtains butter out of curd by drawing one side of the rope and loosening the other side ; similarly this doctrine makes one attribute essential from a particular point only, but then other attributes become secondary. This process of thinking and its expression undergoes a change like the tightening and loosening of the rope by the milk-maid while churning."

This rational and scientific attitude of intellectual impartiality is of immense use for scientific or philosophical researches. We must realise that our intellect is too small to comprehend the entire reality. Our limited intellect can have a glimpse of a few facts of the grand truth. In this context Pandit Jawaharlal Nehru's observations are remarkable ; "We have to realise that truth is many-sided and it is not the monopoly of any group-formation." (*Bhavan's Journal*, Bharatiya Vidya Bhavan, Bombay).

Syādvāda stands unique in the domain of world thought and if followed into practice it will bring inner harmony and lasting peace to humanity.

The Jaina Contribution to Indian Political Thought

B. A. SALETORE

One of the most important sections of the Indian people to whom adequate justice has not been done, especially in the matter of evaluating their contribution to the totality of Indian History and Culture, is that comprising the Jainas. That this is no exaggeration will be evident when we open the pages of any standard book on Indian History only to find few paragraphs being devoted to the great and to some of the splendid monuments of architectural skill associated with the Jainas in some parts of the country. A good deal of noise has been made, and that of late, of the Buddhist contribution to Indian History and Culture, but practically nothing has been said of the more solid and more lasting contribution by the Jainas to the many-sided aspects of our life. It is commonly assumed that the Jainas were devoted to their religion and to their trade, and that they preserved the one and increased the other amidst varying circumstances of fortune and misfortune, and added practically nothing to the progress of the country. This is a misconception, especially in regard to the contribution of the Jainas to the political theories of India. I shall first narrate the theoretical aspect of the question, and then relate how one of the most celebrated Jaina theorists helped to formulate the ends of the State.

Before we do so, it is necessary that we should mention the sources on which we base our remarks. They are the Jaina literary sources the most ancient of which for our purpose, are the Jaina *Sūtras*. The exact date of the composition of the Jaina *Sūtras* "is a problem which cannot be satisfactorly solved". Professor Hermann Jacobi, who had thus opined on them in 1894, also said that most parts, tracts and treatises of which the canonical books consist, are old ; that the redaction of the *Aṅgas* took place at an early period (tradition placing it under Bhadrabahu) ; that the other works of the Jaina *Siddhānta* were collected in course of time, probably in the first centuries of the Christan era ; and that additions and alterations may have been made in the canonical

texts till the time of their first edition under Devardhi Gaṇi in A.D. 454[1]. Of the Jaina *Sūtras* we shall be concerned mostly with the *Uttarādhyayana Sūtra*, and to some extent, with the *Ācārāṅga Sūtra*. It will be seen presently that Professor Beni Prasad's verdict on the Jaina *Sūtras* in general, viz., that "To the student of Governmental theory the *Sūtras* as a whole are rather disappointing" cannot be entertained[2].

One of the earliest Jaina writers who deal with a significant aspect of political life, was Haribhadra Suri (*circa* A.D. 705-775), the author of *Dharmabindu*. In this didactic work he gives a long list of duties of a Jaina layman. One of these was refraining from disrespect to the king[3]. Haribhadra Suri's work was more inclined on the side of *Dharma* than on that of politics and Government.

Chronologically the next great figures amongst the Jainas were those of Jinsenacarya and of his gifted pupil Gunabhadra. Both were the authors of one and the same work, the first part of which was called *Ādipurāṇa* and was written by Jinasena. Jinasena was the preceptor of the powerful Rastrakuta king Amoghavarsa (A.D. 815-877)[4], and was the author of at least two other works the poem *Pārśvābhyudaya*[5], *Vardhamanapurāṇa*, *Jinendra-Guṇastuti*, the last two of which are said to have been lost[6]. Jinasena's pupil completed the work by writing the *Uttarapurāṇa* in A.D. 897, in the reign of king Amoghavarsa's successor Krishna II[7]. The fact that Gunabhadra was the preceptor of King Krishna II is proved by a Sanskrit commentary on Gunabhadra's *Ātmānuśāsanam*[8]. It is thus clear that both Jinasena and Gunabhadra, the teacher and the pupil, were closely associated with the Rastrakuta

[1] Jacobi, H., *Jaina Sutras*, Part II, Intr. p. xl. (*Sacred Books of the East*, Vol. XLV, 1895. The Part I of the *Jaina Sutras* was published in 1885 as Vol. XXII of *S.B.E.*

[2] Beni Prasad, *Theory of Government in Ancient India*, p. 229 (Allahabad, 1927).

[3] Haribhabra Suri, *Dharmabindu*, I. 31. On the date of Haribhadra, see Winternitz, *A History of Indian Literature*, II, p. 479. Read also Ghoshal, U. N., *History of Indian Political Theories*, pp. 351, 464 (Oxford, 1959).

[4] Rice, Lewis, *Mysore and Coorg from the Inscriptions*, p. 67 (London, 1909).

[5] Bhandarkar, R. G., *Early History of the Deccan* (in the Bombay Gazetteers Series), p. 200. Dr. J. F. Heet seems to have identified this Jinasena with his name, who was the author of the *Harivamsa* (written in A.D. 783-84). See Heet, *History of the Kanarese Dynasties* (in the Bombay Gazetteers Series), p. 407 (Bombay 1896). Professor Beni Prasad denies that both are the same. Beni Prasad, *op. cit*, p. 221, note (1).

[6] Beni Prasad, *ibid*, p. 221, note (1).

[7] Heet, *ibid*, pp. 407-408

[8] Heet, *ibid*, p. 411.

monarchs Amoghavarsa and the latter's son and successor Krishna II (A. D. 884-913)[9]. The significance of the works of the two Jaina authors lies in the fact that Jinasena's *Ādipurāṇa* contains one of the finest presentations of the Jaina theory of the origin of government which we shall presently describe[10].

In his *Uttarapurāṇa*, Gunabhadra continues and completes the theory of the origin and nature of Government as given by his teacher Jinasena, and gives biographical sketches of the twentythree *Tīrthankaras* who followed Rsabha at long intervals of time, and of Rama, Krsna, Srenika, Jivandhara, and very many other Jaina heroes. It inculcates profuse patronage of learning by the government but "its political ideas are few and old"[11].

After the time of Jinasena and Gunabhadra there appeared Somadeva Suri, one of the most illustrious of Jaina political theorists, who will require a separate treatment by himself. In what way he departed from Jinasena will be narrated below.

The political theories of Jinasena were continued to some extent not in the Deccan but in Gujarat where in the twelfth century there appeared one of the most illustrious of Jaina teachers and authors--the encyclopaedist Hemacandracarya, who lived from A.D. 1089 till A.D. 1173. We shall have to mention him in some detail below Here it is enough to observe that of his numerous works the *Laghu-Arahnnītı* closely followed, in regard to some topics, the model of Jinasena's *Ādipurāṇa*, although it draws freely upon its Brahmnical predecessors[12].

To the same age (the twelfth century A.D.) are to be assigned the following works. First comes Lomaprabhacarya's *Kumārapālabodh*, composed in about A.D. 1195[13]. In this we have a king who is gradually converted to Jainism and led on the ideal path by the great Hemcandracarya. The reference here could have been only to the well-known

[9] Rice, *op. cit.*, p. 67 The interval between the last year of Amoghavarsa I and the first regnal year of Krishna II is not discussed in this paper

[10] Beni Prasad, *ibid*, p. 221. The text of the *Adipurana* was published with a Hindi translation by Lala Ram Jain in the Syadvada Granthamala No. 4, Indore For a full account of Jinasena, read my *Medieval Jainism* under Jinasena I, pp. 38. n; 39, 234, 235. n ; 274, 276, n. 277.

[11] Beni Prasad, *ibid*, p. 227.

[12] Beni Prasad, *op cit.*, p. 227.

[13] Lomaprabhacarya, *Kumarapalabodha*, edited by Muniraj Jinavijaya, Gaekwad Oriental Series, No. XIV, Baroda.

Caulukya monarch Kumarapala (A. D. 1143-1174), who will figure below. The author's idea of government is interesting : the ruler prohibiting meat-eating, killing of animals, drinking, prostitution, plundering and other sins, erecting Jaina monasteries, temples, alms-houses, etc., spending a good deal of the time attending to the problems of the State, listening to appeals in cases, and passing judgements on them[14]. That was not a picture of the stereotyped ruler but a real and an historical one will be evident when we shall describe the work of the great Hemcandracarya below. Lomaprabhacarya's contribution, therefore, was not so much in the direction of theory proper as in that of translating the theory into practice.

Of the same age were the following : the *Harivaṁśapurāṇa*, ascribed to another Jinasena; the *Padmapurāṇa* and the *Padmacaritra* by Mahasenacharya. The *Harivaṁśapurāṇa* ascribes the foundation of all social and political institutions to Rsabha (Vrsabha), in accordance with the orthodox Jaina views. Like the other two Jaina works mentioned above, it has nothing new to add to our subject[15], although none of them can be dismissed as being useless from the general point of socio-political development.

Perhaps to the same twelfth century A D have to be assigned the following Jaina authors Abhaydeva Suri, who wrote a Commentary on the *Bhagavatī* and Vinayvijay Gani the author of the commentary called *Sudbodhikā* on the *Kalpasutra* of Bhadrabahu[16]. These works have fleeting references to the socio-political growth of the people.

[14] Cf. Beni Prasad, *ibid*, p. 228.

[15] Cf Beni Prasad, *op. cit.*, p. 227. On Page 228 Dr. Beni Prasad wrote thus : "It is interesting to note that the Jainas have their *puranas* which betray deep Brahmanic influence." The *Pradyumnacaritra* has been edited by Manohar Lal Shastri and Ram Prasad Shastri in the Manik Chand Digahbara Jaina Granthamala, No. 8. Bombay, Vikrama era 1973. Nayacandra Suri's *Hammiramahakavya*, (Edited by Nilakantha Janardan Kirtane, Bombay, 1879), contains a few references to Government but not in the manner of either Somadeva Suri or Hemachandracarya. Of an inferior order was the contribution by the Kannada Jaina authors to some aspects of political theory. Chief among the Kannada poets were Gunavarma (*circa* A.D. 900), Aadipampa (A.D. 941), Parsvapandita (A.D. 1205), Nagraj (A.D. 1331), Madhur (A.D. 1385) and Cidanandakavi (*circa* A.D. 1680). These Jaina authors have written either on *niti*, or *rajaniti*, or service to the State (R. Narasimhacarya, *Karnatak Kavicarite*, I. pp. 24, 36, 327, 412 ; II pp. 431, 432, 500). While these Jaina authors help us to confirm the fact that the ancient ideals still survived in these parts of the land, they do not enlighten us on the main political theories as is done by Somadeva Suri or Hemacandracarya.

[16] On the Jaina authors and on their probable dates, read Winternitz, *op cit.*, II. pp. 480-595.

We may now pass on to the main contribution of the Jainas to Indian Political theory. It may be grouped under the following heads : (a) The Jaina theory of the origin of society or the theory of cycles of ages ; (b) The Jaina concept of the origin of overlordship or the theory of Patriarchs ; (c) The Jaina ideals of *Kṣatriya*-hood; (d) The Jaina theory of *daṇḍa* or punishment : (e) the Jaina idea of universal monarchs ; (f) the Jaina idea of Government ; and (g) the Jaina forms of Government. To these will be added the specific contribution by two of the most outstanding of Jaina authors, Somadeva Suri and Hemcandracarya, to Indian political theory and to the ends of the state.

(a) The Jaina origin of Society : It is necessary to repeat here that the Jaina lore which was reduced to a definite shape in the fifth century A. D. at the famous council of Valabhi presided over by the venerable Devardhi Gani. stretched back to considerable antiquity and was anterior to the Buddhist traditions which it rivals both in variety and vastness. We have, therefore, to assume that the Jaina versions of the society and of kingship present a view point which had held its own for centuries in the land Perhaps one of the finest expositions of the Jaina theory of the origin of society is given by Jinasenacarya, in his *Ādipurāṇa* and continued by his eminent pupil Gunabhadra in the latter's *Uttarapurāṇa*[17].

Jinasena visualized the origin of society amidst surroundings which were of pristine purity and happiness. The times fell from state of perfect virtue and happiness, the decline being gradual and extending over millions of centuries. Here the Jaina author perhaps starts in the manner of the ancient Hindus but from now onwards, however, evolves a theory that was essentially Jaina in concept. He advocated a two-fold cycle of progressive evolution, and of recessing evolution which rotate one after another like the two successive fortnights. Each of these cycles consists of six ages or time-divisions which are the following :

Bliss-bliss (*susama-susama*), Bliss (*susama*), Bliss-sorrow (*susama-dusama*), Sorrow-Bliss (*dusma-susama*). Sorrow (*dusama*), Sorrow sorrow (*dusama-dusama*) We have in the above cycles the gradual linking up of the previous age with the follwing one in such a manner as to indicate the evolution of society from an age of idyllic felicity to one of misery and pain. The cycles vary in duration so as to permit longer duration of happiness, the exact computation of the ages

[17] Gunabhadra, *Uttarapurana*, *Prasasti*, pp. 11-12.

is a feat of mathematical skill. As to what exactly Jinasena had in mind when he pictured the first stage in the history of human society will be evident when we note the description of the men and women in that age. They enjoyed a span of existence which cannot adequately be computed. Hence so far as their ages were concerned, they were like aeons. They had a golden complexion, their countenances being as beautiful as their virtues were perfect. There was no question of their earning their daily bread, since it was one of idyllic surroundings which yielded whatever they desired through the *kalpavṛkṣas* or wishing-trees. At the merest prompting of their hearts, the *kalpabṛkṣas* gave them whatever they wanted.

The above age of indescribable happiness gradually declined in the second cycle, and to a still lower level in the third cycle when there took place some profound changes in the world. Among these was the appearance of the sun and the moon in the heavens and the consequent alarm and surprise which they caused among mankind. The men then went to Pratisruti, the one person who was pre-eminent in that society of perfect equality and happiness, for advice. Here we are introduced to the theory of the Kulakaras or Patriarchs whom we shall presently mention. Jinasena, while describing the *Avasarpinī*, or recessing evolution, refers to the Aryaksetra of the Bharatavarsa, that is, probably to the Aryavarta of the ancient Hindu writers, which was the region between the Himalayas and the Vindyas, perhaps excluding the eastern parts of India, on the one hand, and the south-western parts of northern India, or Sindh and Saurastra[18]. It was here in the Aryaksetra that Jinasena placed the life-history of the Kulakaras to which we may now turn.

(b) The Theory of the Patriarchs: Pratisruti was the first Kulakara or patriarch in a line of fourteen patriarchs (according to some fifteen counting Rsabhadeva, the first Tirthankara, as the last Kulakara) who were called by four different names according to the functions per-

[18] The *Manusmrti* defines Aryavarta thus : "But (the tract) between these two mountains (the Himalayas and the Vindhyays) which (extends) as far as the eastern and the western oceans, the wise call Aryavarta (the country of the Aryas). Since in the preceding verse (No. 21), Manu has described the Madhyadesa or the central region, as lying between the Himalayas and the Vindhyas and as being located to the east of Prayaga and to the west of Vinasana (the place where the Saraswati disappeared), (Manu, VII. 21-22, p. 33, Buhler's trans. *S. B. E.* XXV), Professor Ghosal's equation of Aryavarta as given by Jinasena, and as being the middle region of Bharatavarsa (Ghoshal, op. cit, p. 457), does not seem to be correct.

formed by them. They were Manu because they knew and taught the people the means of their livelihood ; Kulakara because they taught the Aryas how to live together ; Kuladharas because they established their families ; and Yugadhipuras because they were the embodiments of the age-cycles.

The first Kulakara explained that the light of the *kalpabṛkṣas* or wishing-trees was fading away, and that the planets had, therefore become visible. There was no cause of fright among men. At this the latter felt profusely re-assured, and thinking and praising him, in accordance with his wishes, returned to their homes. But the countless aeons rolled on, and other and more profound and more alarming changes came into view. The stars appeared in the heavens, and the mountains and rivers became visible on earth. Animals which till now had remained docile, became more ferocious. The innocent people were then siezed with fear at the growing sense of insecurity around them. At this stage there appeared the other patriarchs who taught men how to adopt themselves to the changing environment These new teachers told men how to protect themselves from ferocious-brutes, how to tame and break elephants, horses, and other animals, how to climb mountains, and how to cross rivers by means of canoes In the meanwhile the *kalpabṛkṣas* were slowly but surely declining in number. Over the remaining *kalpabṛkṣas* the men, who had now become selfish, began to quarrel with ever-increasing ferocity.

With the fifth patriarch order came out of chaos. The fifth *Kulakara* was Simankakra, who marked the wish-giving trees and fixed their boundaries. His successor Simandhara demarcated the dwindling *kalpabṛkṣas* still more clearly. During the age of the fourteenth patriarch Nabhi, the *kalpabṛkṣas* altogether disappeared. Clouds and rain came for the first time, and the earth began to shoot forth ordinary trees, herbs and fruits. The people approached Nabhi, and enquired of him as to what they were like—beneficial or injurious. That patriarch gave them a long discourse along with a demonstration. He taught them the art of cooking the products of the earth but warned them against the poisonous plants. This brought about a complete transformation in the life of man

It was left to the last Patriarch Rsabhadeva to establish the six occupations relating to the martial, agricultural, literary, artistic, commercial, and industrial aspects of man's life. He instituted the three castes of the *Kṣatriyas*, the *Vaiśayas*, and the *Sudras*. In each caste were men who were best fitted to fulfil the object of that particular caste.

The *Sudras* were further subdivided into two sections—the washermen, barbers, etc., and the rest. The latter were further subdivided into the touchables and the untouchables. Rsabhadeva planned towns, built villages and grouped them into circles of eight hundred, four hundred, and two hundred. He apportioned the earth among the four monarchs, each of whom was the lord of a thousand smaller kings under him. It was now when the political institutions of governments were thus established, Rsabhadeva founded the other institutions of punishment and imprisonment. The justification for thus creating punishment was that hitherto men had obeyed even when they had been mildly rebuked ; but now they ceased to listen even when harshly rebuked ; chastisement of a severe type was now needed to bring them round, and this could be done only by punishment.

As to how punishment came gradually to assume its full stature, we are told in the *Ādipurāṇa* that, with the increased wickedness of men, the patriarchs progressively increased their penalties for offences. Thus, the first five patriarchs and their successors had merely prescribed for offences the punishment of crying alas to which the next five patriarchs added that of warning against the repetition of the offence ; while the last four patriarchs prescribed for offenders the punishment of crying shame : while it was only Bharata, who, on realizing that men could not be weaned from crimes, instituted corporal punishment, imprisonment, and even death. Thus was the earlier *Bhogabhūmi* or land of enjoyment, transformed into *Karmabhūmi* or land of action, the age-cycles made complete, and coercive punishment, so essential in preserving order, introduced into the history of men. It was only in this way that the strong were prevented from swallowing the weak like the proverbial law of the fish[19].

So that we might complete Jinasena's ideas on government, we may here briefly enumerate the obligations of the king to his subjects. Jinasena, we may be permitted to repeat, states that the rule relating to the punishment of the wicked and the cherishing of the good, had not existed in the earlier ages, since men had lived in a state of complete happiness. It was only in the absence of the wielder of the *daṇḍa* or punishment, that there was the fear of the larger fish devouring the smaller, as mentioned just above. It was here, while referring to the

[19] *Adipurana*, III, XVI, 130-190, 214-216, 240-245, 255-257. See also Beni Prasad, *op. cit.*, pp. 222-224. Professor Ghoshal would make them all fifteen when he himself states in para 1 of the same page that there were fourteen Patriarchs beginning with kuladhara, and not as a kulakara, on the same page.

origin of punishment, that Jinasena reveals that inspite of his describing an idyllic state of nature, he was influenced by the earlier Indian concept relating to the *mātsyanyāya* which was a familiar simile with the ancient Hindu authors on Polity. Manu for instance, states thus : "If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast the weaker, like the fish on a spit"[20]. Kautilya is even more explicit on this point. "For when the law of punishment is held in abeyance, it gives rise to such disorder as is implied in the proverb of the fishes ; for in the absence of a magistrate, the stronger will swallow the weak, but under his protection the weak will resist the strong"[21]. Jinasena, therefore, does not improve upon the earlier Indian authors in regard to the cause of the origin of punishment. He only differs from them in so far as the condition of society prior to the institution of punishment was concerned. Jinasena in this respect as will be explained below, differs from another illustrious Jaina thinker, Somadeva Suri.

Jinasena's ideas of government may now be briefly summarized. In his *Ādipurāna* he enumerates the king's obligations to his subjects, thus[22] : the obligation to preserve the *kula* (family) meaning thereby perhaps, as Professor Ghoshal rightly says, that the king had to preserve the family customs of his own and of other families[23]. Then there was the obligation to divide society into two classes—those who should be protected, and those who were to be made to devote themseves to their respective professions. The second idea was obviously in accordance with the earlier Hindu idea of the king's duties as given, for instance, in the *Manusmrti*, thus : "The king has been created (to be) the protector of the castes and orders, who all according to their rank shall discharge their several duties"[24]. The next obligation of the king, according to Jinasena, was to follow the law (*dharma*) and lead others on the same path. The fourth obligation was to inflict punishment. Then came the king's obligation to preserve his subjects like a cowherd preserving his herd of cattle In this connection, Jinasena elaborates his theory of *daṇda*, and says, among other things, that punishment should not be severe but appropriate to the crime committed. This was, by way, in accordance with the ancient Indian theory which

[20] Manu, VII, 20, p. 219.
[21] Kautilya, *Arthasastra*, Bk. I, ch. IV. 9, p. 8 (R. Shama Sastri's trans., 3rd. Ed., Mysore, 1929) , text p. 9 (Ed. by R Shama Sastri, Mysore, 1924.)
[22] *Adipurana* XLIII.
[23] Ghoshal, *op. cit* p. 464.
[24] Manu, VII, 35, p. 221.

Manu has elaborated in the *Manusmṛti*[25]. The comparison which Jinasena has made between the cowherd and the king is worked out by him in a detailed manner in the *Ādipurāṇa*[26]. We may just comment on two ideas which Jinasena has elucidated in this connection. The first refers to the king's cherishing his hereditary troops, and the second to the king's strengthening himself within the sprere of the circle of states. As regards the hereditary troops and the need to maintain them, Jinasena obviously had Kautilya in mind, for the latter had similar injunctions to give in regard to hereditary troops[27]. The king's last obligations, according to Jinasena, was the preservation of property. That Jinasena could not free himself from the earlier Indian idea of punishment is clear when he states that the king should cherish the good, who lived according to their respective occupations, and punish the wicked, who committed crime[28]. This principle had earlier been enunciated in the *Manusmṛti*[29].

The Jaina version of the origin of society and of punishment was similar and dissimilar to the Hindu concept of *daṇḍa* as given in the *Dharmaśāstras* and repeated in the *Purāṇas* and the epics. Both the Jainas and the Hindus conceived of an earlier age in the life of man when the conditions of existence were of prestine glory that did not require the aid of any monarch. In this the Jainas were more explicit than the Hindus about the idyllic condition of society. Both the Hindus and the Jainas attribute the institution of punishment to the growing rapacity of men, and to the consequent tendency of the strong to devour the weak as exemplified in the proverb of the fishes. But the difference between the Hindu and the Jaina theories lies in this—the Jainas eliminated the divine creation of institutions, and attributed their growth to the changes in the environment in which men lived[30]. Secondly, unlike the Hindu theorists, who considered economic and political institutions as connoted by the terms *varta* and *daṇḍanīti*, to be essential to the advancement of mankind, the Jainas did not consider either political or economic institutions as being necessary for securing happiness. According to them, progress could be achieved without all the appurtenances of civilization[31]. The aeons of perfect happiness referred to above, were

[25] Manu, VIII, 126-130. p. 276.
[26] Read Ghoshal, *op cit.*, pp. 465-467 for an elaborate discription of this question.
[27] Kautilya, Bk. VI, Ch. I, 258, p. 288; text, p. 258, p. 288; Bk. VII, Ch. VIII, 288, p. 317 , text p. 288.
[28] For a full account of Jinasena's view, read Ghoshal, *ibid*, pp. 465-466.
[29] Manu, VII, 13-34, pp. 218-221, etc.
[30] Beni Prasad, *op. cit.*, p. 224.
[31] Beni Prasad, *ibid.*

precisely such eras of innocent bliss and pristine glory. It was from such ages of simplicity and original happiness that the patriarchs had led men into society and progress, leading to their gradual advancement in the economic and political fields. This, therefore, was the primary function of government, viz., to lead and guide men in the widest sense of the term in all spheres of human endeavours. Rsabha guided men to virtue precisely in this manner, as is related in the *Ādipurāṇa*[32].

Therefore, we now come to another point of difference in the Hindu and Jaina concepts : the Hindu concept of government was one of protection ; that of the Jainas was of mere guidance. Since the Hindu ruler's most essential function was to protect the subjects, it necessarily meant that there was a sort of an understanding between the rulers and the subjects that taxes were to be given to the State only on the extent that it gave them protection This idea is missing in the Jaina theory as enunciated by Jinasena, in which the relationship between the patriarchs and men is one of pre-eminence on the part of the former, and the need for guidance on the part of the latter. That Jinasena's concept of protection and taxation was more idealistic than practical ; and that, therefore, it was not accepted by other Jaina theorists like Somadeva Suri will be evident when we shall describe in some detail the concept of government as given in the latter's *Nītivākyāmṛta* below.

Even Jinasena could not escape the necessary relationship between ruler and the ruled, as is clear from the fact that, according to him, the informal relationship of pre-eminence, on the one hand, and the need for guidance, on the other, gradually came to be converted into that of the rulers and the ruled. The Jaina theory of the origin of society, caste and government is completed when, after Rsabhadeva, the last of the Kulakaras and the first of the Tirthankaras, his son Bharata assumed the status and powers of a world-conqueror and of the founder of families. The individualistic outlook of the Jainas is evident when we note that Emperor Bharata selected a number of persons from the three castes, grouped them into a fourth caste, and called it *Brāhamana*. In this way did the early Jaina leaders create the fourth caste in order to meet the exigencies of life In doing so, they could not free themselves from the concept of the four-fold division of society of the ancient Hindus. But how they transformed the old concept was to make the first caste among the Hindus, namely, the *Brāhmaṇas*, inferior to the rest of the three castes. That Jinasena laboured under the earlier idea of the Hindus,

[32] *Adipurana*, XVI. 271-275.

even when he had created the fourth caste of the *Brāhmaṇas* from amongst the best of the three castes, which had already been formed, is clear when it is observed that in the *Ādipurāṇa*, Rsabhadeva instituted the order of the *Kṣatriyas* with the weapons in his hands, brought the *Vaiśyas* into existence with his thighs, indicating the ways of travel, and created the *Sūdras* with his feet. It was left to Emperor Bharata to bring into existence the *Brāhmaṇas* by teaching the *śāstras* with his mouth. All the four castes, according to the theory as enunciated by the author of the *Ādipurāṇa* professed originally Jainism but later on when they fell into "falsehood," abjured that religion and embraced Hinduism, as had been foretold to Emperor Bharata in an ominous dream[33].

On other important matters, particularly governmental institutions the *Ādipurāṇa* had practically nothing to say. Although protection was not a fundamental function of monarchy, yet Jinasena would make the ruler the embodiment of all virtues, and would require of him his ungrudging attention and his untiring energy devoted to the protection of his subjects. The revenue was to be realized like a milkman milking the cows without causing hardships to the people. *Ahimsā*, or non-violence to all living creatures, was to be the essence of religion, and the universal conquest of the world by *ahimsā* was the aim of Jinasena's political theory[34].

In order to better appreciate Jinasena's idealism, we should read the Jaina *Sūtras*, and especially the significant work of Somadeva Suri to be mentioned below. For instance, in the *Uttarādhyayana Sūtra* there is a very interesting description of the ideals of *Kṣatriya*-hood in the conversation between Nami, who had descended from the world of gods, and was born as a man, and Indra disguised as a *brāhmana*.

The occasion was the complete retirement of Nami to a life of meditation when he had reached the excellent stage of *pravrajyā*; at which Indra draws his attention to the uproar in the erstwhile capital of Nami, Mithila, and advises him thus : "Erect a wall, gates, and battlements ; dig a moat ; construct *śataghnis*; then you will be a *Kṣatriya*" Nami answered that his faith was his fortress, self control the bolt of its gates ; patience its strong wall, zeal his bow, truth the strength with which he could be victor in the battle of the *saṁsāra* or life. Indra then said : "Build palaces, excellent houses and turrets, thus you will be a

33 *Adipurana*, XVI, 241-246, see also Beni Prasad, *op. cit.*, p. 225.

34 *Adipurana*, IV, 186-198, XVI, 254, XXV-XXVI ; See also Beni Prasad, *ibid*, pp. 226-227.

Kṣatriya." Nami answered that he who built houses on the roads would certainly get into trouble ; he may take up his lodgings where-ever he wanted to go. Then Indra said : "Punishing thieves and robbers, cut-purses, and burglars, you should establish public safety : thus will you be a *Kṣatriya*." Nami replied : "Men frequently apply punishments wrongly : the innocent are put in prison, and the perpetrator of the crime is at liberty." Indra answered : "O king, bring into subjection all princes who do not acknowledge you : thus you will be a true *Kṣatriya*." At this Nami replied that, although a man might conquer thousands and thousands of valiant foes, yet his greater victory would be when he would conquer himself. Indra then said : "Offer great sacrifices, feed *śramaṇas*, and *brāhmaṇas* give alms, enjoy yourself and offer sacrifices ; thus will you be a true *Kṣatriya*." To this Nami replied that he who controlled himself was better than he who gave away thousands of cows as gifts Then Indra said : "Multiply your gold and silver, your jewels and pearls, your copper, fine robes and carriages, and your treasury ; thus you will be a true *Kṣatriya*." Nami replied by saying that, since there was no end to man's greed, it was best to practise austerities Indra failed to entice the enlightened Nami with the pleasure and privileges of ideal *Kṣatriya*-hood[35]

In the above, we have among others the following important concepts : (a) that relating to the duty of a *Kṣatriya* (i.e., a king) who was to get ready the necessary fortifications of his capital ; (b) that concerning his duty of punishing the wicked and of establishing public safety; (c) that relating to the subjection of all recalcitrant chieftains, that is, to his ambition as a conqueror ; (d) that relating to his patronage of *dharma* in the shape of performing sacrifices, feeding the *śramaṇas* and *brāhmaṇas* and giving alms etc., and (e) that relating to his increasing the material wealth in the shape of gold, silver, jewels, etc The Jaina *Sūtras* are in perfect agreement in regard to these ideals of *Kṣatriya* as narrated in the *Manusmṛti*[36]. This proves that so far as the concept of *Kṣatriya*-hood is concerned, there was perfect agreement between the ancient Hindus and the ancient Jainas.

[*To be Continued*

[35] Jacobi, *Jaina Sutras*, Part II, IX, 17-49, No. 37-40.
[36] Manu, I, 89, p. 24 ; VII, 87-95, 144, pp. 230-231 . X, 77-79, 115, pp. 419, 423.

Jaina Studies in Japan

ATSUSHI UNO

The history of Jainism had remained for a long time in such a nebulous state before a critical study was commenced by western scholars, that some of the European scholars made bold to regard Jainism to be a branch of Buddhism. But by the continuous efforts of many scholars it has come to throw light upon the precious history and sublime philosophy and dynamic religion of Jainism, and it is a great pleasure for us, Jaina scholars, that enormous amount of substantial source of Jainism has come into our use and we can study many variant aspects of Jainism, independent of the traditional trend and prejudice.

Since Buddhism was introduced to Japan in the 6th century A.D. from China through Korea, it has contributed much to influence upon every aspect of Japanese spiritual culture. Since then upto the time when so-called critical study of Indology was introduced to the Japanese Academic field one century ago, our Indian studies could not but be dependent on the Chinese translation of Buddhist sources, and it is not too much to say that the survey of Indian problems had been done only through the Buddhist sources.

According to these sources, Jainism is introduced as 'naked heretics', or *nirgrantha* and counted as leading school of 'six heretical schools' (*ṣaṭśāstrah*) or of the 'sixtytwo heretics', which together with Buddhism, all represented the so-called free thinkers who were not restricted by Brahmanical thought in those days.

However, according to my opinion, it is not only in case of Jainism and Buddhism but also in any circumstances where the opponent's point of view is mentioned and criticized, that they are only used to play a supporting role for justifying the superiority of one's own theory.

In such methods as these the presentation of the opponents argument is not complete, developing inevitable contradictions, and making one's own arguments successful in comparison. This may be done both consciously and unconsciously.

Inspite of all these misunderstandings, these sources of Buddism should not be devalued as a whole because the scrutiny of these texts

would supply us with sources for discovering hidden truth in unexpected and unintended places. This analysis also can be made in the case of original Jaina *Sūtras* which criticize Buddhism.

Under these circumstances, the features of Jainism being introduced to Japanese scholars so far only through Buddhist canons, the mutual contact between Jainism and Buddhism is naturally confined to that of ancient period. As all of you know, the Buddhist sources, whose Sanskrit originals being almost entirely extinct, are available to us now-a-days in the form of Chinese and Tibetan translations, and besides this fact, Buddhist sources can supply us much information about the contact and inter-relation with Jainism in ancient times as well as with other schools of Indian thought

Thanks to the Japanese scholarship, some Japanese scholars have produced many brilliant and praise-worthy works in the field of Buddhist Studies, having been much stimulated by the rapid progress made by western scholars in the critical study of Indology since about one century. It is no exaggeration to say that since long the initiative has been taken in the field of Buddhology by Japanese scholars, and their works are highly estimated by some western scholars

The critical study of Buddhism naturally gave rise to the study of other schools of Indian thought, with which Buddhist source materials have much to do in connection with supplying us much informations regarding the priority of these schools especially of Jainism.

But they were confronted with the difficulties as a result of the adverse academic set-up of the country However, such has been the tragic reality for Indological study in Japan, that those researches centred about Buddhism, mainly based on the methodology of western scholars and not with reference to the traditional lore in India. It was due to the hitherto existing peculiar and specific circumstances of our country that Buddhism has been for a long time predominant as a guiding principle of Japanese people, and yet its such status on the greater part should be ascribed to scholars themselves in Japan. Jainism was not an exception to such a stage.

Inspite of these unfavourable circumstances, i.e., the definite lack of source materials, long-standing peculiar traditional background, and the handicap of linguistic problem, it remains with us a matter of pride that few but important works have been produced. But these handicaps in the studies of Jainism have not yet been overcome. It is of

this very reason that there have not been persistent efforts made so far, and Japanese scholars, there are many, have not persued in their attempt to specialise in Jainology.

When we want to predict the future of Jaina studies in Japan, the sphere in which research is likely to be carried would be, roughly speaking, confined to the following aspects.

1. Historical contact and inter-relation between Jainism and Buddhism, and mutual influence and assimilation thereof, not excluding other schools of Indian thought based on canonical sources.

2. Modification and Development, if any in the teachings of Jainism studied from the polemics and apologetics of other schools of thought.

3. Study of Jaina literature in general.

Of course these studies can be persued and fulfiled to a certain extent only based on the nature of the available materials, and adequate knowledge of various aspects of Indology. Above all the importance of the first and second topics mentioned above, is keenly felt among our scholars ; and in these branches of Jainology, I am convined, much scope remains to be persued by Japanese scholars. I can acknowledge a growing tendency in this direction that some young scholars are trying to explore a new field in the Buddhist studies, bringing out the underlying currents of other schools in general ; and Jainism and Buddhism in particular with special reference to history, metaphysics, logic and epistemology, etc. I am of definite opinion that these Japanese scholars are sure to produce a richer and profounder result than other foreign scholars, because of their greater command of the classical Chinese and Tibetan languages.

To mention here few scholars on Jainism in Japan, the first I have to mention, is Mr. J Suzuki, perhaps the pioneer in this field, and student of Dr. J. Takakusu. He wrote his posthumous work entitled *Jaina Sacred Books* with ample knowledge of Pali, Sanskrit, Classical Chinese and Tibetan, which was published in 1920 as a part of 'Series of World's Sacred Books' and is regarded as the first attempt to give a critical introduction to Jainism ever done by Japanese. He had contributed much to the study of Jainism, and Buddhism, and many scholars expected a brilliant future in him. But he passed away at the premature age of 30, and I have heard personally from one of colleagues how bitterly the loss of this genius pupil disheartened Dr. Takakusu ; it was his genuine

intention to send him to Germany to study under Dr. Hermann Jacobi. In a perusal of this work I cannot but be surprised to know how he could have, with all unfavourable conditions, such a deep insight and critical interpretation of Jainism, full of astounding creative mind and speculative daring.

Later works which I can appreciate most among Jaina studies in our country are by Dr. H. Ui and Dr. E. Kanakura. Both of them have contributed much to introduce real aspects of Jainism to the Japanese Academy.

In the two treatises on Jainism, Dr. H Ui makes the utmost critical use of Chinese, Tibetan, Sanskrit and Pali sources of Buddhist canons resorting to Jaina ancient texts too. According to his opinion expressed in these articles, the main current of Indian thought at the time of Mahavira and Buddha, can be broadly divided into two, the so-called Brahmanical and non-Brahmanical The author, by setting up a presupposition of two categories, the so-called *Tapasism* (*Cugyo-shugi*) and *Yogism* (*Shujo-shugi*) tries to characterize each of these non-Brahmanical 'six heretical schools' with thorough-going references giving an exhaustive investigation into the topics of *ātman*, *kriyā*, *akriyā*, *karman*, *mokṣa*, and ethical and cosmological problems, etc. Another work by H. Ui treats the similar problem of 'sixtytwo heretical thought' the origin of which is found in Buddhist canons (just like the classification of 'three hundred and sixty-three schools' found in Japanese *agamas*) and tries to give a theoretical background of each of them

Dr E. Kanakura, the Head of Indology Department, Tohoku University, studied under Dr Takakusu and Dr. H. Ui and was once the pupil of Dr H Jacobi He published two books for the study of Jainism. His scholastic attitude is extremely synthetic and steady, paying much attention to the works of European orientalists and Indian scholars.

Prof S. Matsunami, Taisho University, has also specialised in Jainism and he has been continuing to make a critical study of the historical relations based on the internal and external evidences between Jainism and Buddhism. His chief source of studies in this respect is confined to Jaina and Buddhist canonical works.

Dr. H. Nakamura, Professor of Tokyo University, also published so far several treatises in some journals and referred to some points in his books.

I am afraid whether I could do justice to all Japanese scholars on Jainism, because I have based my opinion on the scanty material at my disposal.

Though I feel rather presumptuous to add some works of mine to the works of such eminent scholars, I have done so far Japanese translations of *Vītarāgastuti* of Hemacandra (together with some parts of *Syādvādamañjarī*), *Pravacanasāra*, *Pañcāstikāyasāra* and *Sarvadarśanasamgraha* (Third Chapter) and three treatises on *Relation between Jīva and Ajīva*, *Karma Theory of Jainism* and *Nayavāda* (Jaina logic). Only the first translation and the latter treatises were published in the *Journal of Indian and Buddhist Studies*, I am fully aware of my humble service to Jainology. I hope they will be welcomed by Jaina scholars.

I give a tentative list of works published so far by Japanese scholars, which will be helpful to Indian scholars.

1. *Jaina Sacred Books* (*Jainakyoseiten*) by J. Suzuki, 1920, Pages 242, containing :

   Japanese translation of *Tattvārthādhigama Sūtra* with explanatory notes ,

   Japanese translation of *Yoga Śāstra* with foot-notes ;

   Japanese translation of *Kalpa Sūtra* with foot-notes.

2. *Studies of Indian Philosophy, 1970.*

   Vol II contains 'On the six heretical schools' by Dr. H. Ui.

   Vol III contains 'On the sixtytwo heretical schools' by Dr. H. Ui.

3. *History of Spiritual Civilisation of Ancient India* by Dr. E. Kanakura, 1939.

   Chapter X gives brief history and doctrine of Jainism along with concise introduction of the works done by European and Indian scholars in this field, especially based on *Angas*.

4. *Study of Indian Spiritual Civilisation* (subtitled '*The Study of Jainism*') by Dr E. Kanakura, 1940 Pages 560.

Chap I Present Condition of Jainism.

Chap II The Significance of Jaina Studies.

Chap III Jaina Teachings of Umasvati.

Chap IV History of Jainism.

Chap V On the Theory of Knowledge of Jainism.

Chap VI Some Aspects of Jaina Philosophy.

Chap VII Jaina Logic.

Chap VIII Dharmakirti's *Pramāṇavārtika* and Jaina Teaching.

Chap IX One example of Intricate Relation among Jainism, Buddhism and Hinduism.

Courtesy : The voice of Ahimsa.

Works of S Matsunami may be added with the above list. These are as follows:

1. *A Study on Dhyana in Digambara Sect*, 1961.
2. *Buddhistic Variants of two portions of the Isibhasiyaim*, 1961.
3. *Ethics of Jainism and Buddhism*, 1963.
4. Critical translation of *Isibhasiyaim* into Japanese, 1966.
5. *Critical translation of Dasaveyaliya Sutra into Japanese*, 1968.

—Editor.

Jainas in Bihar in the Seventeenth Century

SURENDRA GOPAL

The seventeenth century was a land-mark in India's commercial history. The establishment of a uniform political system over Indian territory extending from Kabul to the Bay of Bengal and from Kashmir to the Narmada by Akbar ensured security of life and property and thus created favourable conditions for the development of long distance overland intra-Indian trade. Hence, as compared to preceding centuries, the movement of traders and goods between different parts of the country considerably increased. Thus Gujarati Jaina traders in the reign of Shahjahan and Aurangzeb could be found in the far-off Lahore[1] and the Punjabi Ksatris could be found as far as Bengal and Gujarat. The Deccan plateau was also visited by traders from other parts of India.[2] Such visits underlined the fact that whenever these traders found business unremunerative at a particular place for any reason or due to a combination of circumstances, they would not hesitate to shift their activities to distant parts of the country where they could hope for better profits and congenial environment. An important example of the movement of business community is provided by the migration of the Jainas to Bihar in the seventeenth century Needless to say, the emergence of the Jainas in the markets of Bihar is a fine testimony to their-entrepreneurship, ability to stick to profession in spite of difficulties.

Bihar contains several Jaina holy places. Ksatriyakunda, the birth place, and Pavapuri, the place of *nirvāṇa* of Mahavira, the twenty-fourth Tirthankara, are in Bihar. Samet Sikhar, where twenty out of twenty four Tirthankaras attained *nirvāṇa* is also in Bihar. Rajgir is another holy place of the Jainas in the province. Hence, the area as such was not unknown to them.[3] But adverse political circumstances till the mid-sixteenth century had acted as disincentives and prevented them from setting up business in Bihar In the time of Akbar not only this constraint had disappeared but new incentives had emerged.

[1] *Mirat-i-Ahmadi*, translated by M. F. Lokhandwala, Baroda, 1965, p. 176.

[2] Mahamahopadhyay Meghavijay, *Digvijayamahakavya*, ed. by Pandit Ambalal Premchand Shah, Bombay, 1945, p. 13 , *Devanandamahakavya*, ed by Pandit Bechardas Jivaraj Doshi, Ahmedabad-Calcutta, 1937, pp. 15, 16.

[3] Several Jaina inscriptions of the fifteenth and sixteenth centuries have been found in Bihar

Akbar established friendly relations with the Rajput rulers in Rajasthan, the home of large number of Jainas. The Rajput leaders of Rajasthan placed themselves in the service of the Mughals. As the Mughals had created a common bureaucracy and army for the empire, many of these Rajput nobles went to the east. Some of them were accompanied by members of the Jaina community as 'financial advisers'. In reality, these 'financial advisers' were traders, bankers, money-changers and usurers, all rolled into one. Further, the Rajput army contingents were accompanied by the Jainas who arranged supplies of food, etc. Thus the Jainas, had a good and first-hand look at the potentialities of Bihar market. Therefore, when the Jainas found going hard in the Agra-Delhi and Gujarat markets in the second half of the seventeenth century, they turned to Bihar.

In the second half of the seventeenth century, a number of factors had depressed profits in the markets of north and north-western India. From the time of Shahjahan, the Mughals were on inimical terms with Safavid rulers of Persia and their relations with Central Asian powers were not cordial. This affected India's overland trade with Persia and Central Asian principalities. The Lahore market thus lost much of its importance. The Sikh uprising in the Punjab further affected business opportunities in the province.

The beginnings of Maratha invasions on Gujarat in 1664 and the political instability on the western coast of India compelled the European trading companies to shift their attention to eastern coast But the growing conflict between the Mughals and the Deccan kingdoms, the Mughals and the Marathas and between the Marathas and the Deccan kingdoms made operations in the markets of the Deccan and the Coromandel coast difficult Things became still more difficult when Aurangzeb left the north for south and intensified military measures against the Deccan states Hence, the Europeans too were now concentrating on Bihar, Bengal and Orissa Here they could get in abundance their requirements of textiles, saltpetre, indigo, sugar, etc. without encountering much political interference. In the last quarter of the seventeenth century Bihar, Bengal and Orissa were commercially the most prosperous territory in India.

The Jainas now began moving to the east as the other northern Indian trading communities like the Vaisyas and Ksatris[4] had been

[4] Guru Tegh Bahadur left his pregnant wife at the house of a devotee in Patna while proceeding to Assam. She gave birth to a child who acquired fame as Guru Gobind Singh.

doing. Of course, the primary concentration of these immigrant traders was at Patna, the premier business centre in the province.

Patna had acquired this status because of its favourable geographical location which made it easier to approach the city by convenient riverine and land routes from all directions in the state. Moreover, traders from Nepal, Sikkim, Bhutan and Tibet found Patna a more convenient place for business than any other city in north India. Hence, Patna was in fact the emporium of commodities from the Himalayan and trans-Himalayan region. Thus both Indian as well as non-Indian merchants made Patna the focus of their activities in Bihar.

Among the newcomers, the most important trader was the Jaina Hiranand Shah from Rajasthan, the founder of the house of Jagatseth. He arrived here from Agra. Soon he acquired considerable wealth and his family shifted to Murshidabad[5]. A street named after him still keeps his memory fresh.

Kanwarpal and Sonpal, two brothers (Oswal by caste), who had migrated from Agra also appear to have been fairly prosperous.[6] They built and dedicated a number of images and temples in order to earn religious merit for themselves and their family.[7] They also constructed a temple at Mirzapur in U.P[8].

It appears that some of the Jainas had come to regard the city as their homeland for in two inscriptions dated Samvat 1682 and Samvat 1699 the dedicators are referred to as the inhabitants of Begampur in Padalipura (Pataliputra)[9] Obviously it signified that they had been long resident in the place

Patna was attracting the Jainas even from the neighbouring province of Bengal. We come across an inscription of Samvat 1732 from which it can be inferred that a Jaina belonging to Mathur Gaccha of Kastho Sangha shifted from Dacca to this place[10]

5 *Jain Inscriptions*, collected and compiled by Puran Chand Nahar, Part I, Calcutta, 1718, Inscription Nos. 135, 295.
6 *Ibid.*, Insc. No. 307.
7 *Ibid.*, Insc. Nos. 307-312
8 *Ibid.*, Insc. No. 433.
9 *Ibid.*, Insc. Nos. 332 and 333.
10 *Ibid.*, Insc. No. 326

After Patna, the next important settlement of the Jainas appear to be the township of Bihar. Besides being an important textile manufacturing centre and market-place for the surrounding country-side, it was near to two Jaina sacred places, Rajgir and Pavapuri.

Three inscriptions in Bihar belonging to Samvat 1638, 1643 and 1694 show that the local Jaina community was rich because they constructed temples and dedicated images.[11] Some of them appeared to have lived their long and thought themselves as inhabitants of the place. This can be deduced from an inscription of Samvat 1698 at Pavapuri wherein a group of Jainas who built a temple described themselves as belonging to Bihar.[12] Twelve families are mentioned. This group was again instrumental in the erection of another Jaina temple at Pavapuri [13]

Bihar was famous among the Jainas and a work of the late seventeenth century devotes two pages to its description [14]

Another rich Jaina trader who is frequently mentioned in inscriptions found at Pavapuri, Rajgir and Kundalpur (near Nalanda) and Gunaya (near Nawadah) was Sanghvi Sangram Singh He dedicated several Jaina images and erected temples in these holy places.[15] These inscriptions are dated Samvat 1702, 1707, 1686 and 1688 respectively He was an inhabitant of Bihar and may have been the head of the local Jaina Community as his name along with that of his parents, stands at the head of the list of devotees.[16]

Campanagar in the vicinity of modern Bhagalpur was another important point of concentration of the Jainas They came here because it was a textile-producing area. Its geographical location rendered it the chief-marketing centre of south-eastern Bihar. Besides, it was an important transit-point for traders coming from north-eastern Bihar and Nepal. Hence, even Hiranand Shah extended his activities to this place.[17] Inscriptions dated Samvat 1756 indicate that the Jainas here belonged to Maksudabad and Bikaner.[18] They were rich They cons-

[11] *Ibid.*, Insc Nos. 221, 223 and 228.
[12] *Ibid.*, Insc. No. 190
[13] *Ibid.*, Insc. No. 191
[14] *Digvijayamahakavya*, pp. 122, 124.
[15] *Jain Inscriptions* I, nos. 198, 245, 271 and 176
[16] *Jain Inscriptions* II, No. 1697
[17] *Jain Inscriptions* I, No. 135.
[18] *Ibid.*, Insc. Nos. 138, 139.

tructed several temples and set up images.[19] It is interesting to note that a particular Jaina family had migrated here from Azimganj.[20]

The other important place where the presence of the Jainas is mentioned is Hajipur. It was just across the Ganges opposite Patna and was a collecting point for textiles and saltpetre obtained in north Bihar before being despatched to Patna. The trader in question is stated to belong to Hajipur but he consecrated stone and metal images at Patna in Samvat 1762 and 1771.[21]

Thus it is apparent that in course of the seventeenth century a number of Jainas had taken up residence in important commercial centres of the province. Usually they belonged to Rajasthan. Some of them had done exceptionally well and they occupied an important place in the economic life of the province. Quite a few regarded the city in which they lived as their homeland.* It is likely that further researches would indicate that they were much more wide-spread and were also active as middle and lower level merchants.

[19] *Ibid.*, Insc. Nos. 137-144.

[20] *Ibid.*, Insc. No. 142.

[21] *Ibid.*, Insc. Nos. 300, 313-315 and 334

* All the Jainas have not migrated to the state from Gujarat or Rajasthan. Some of them like Mahattians were original inhabitants of Bihar. —Editor.

An Unpublished Image of Neminatha from Deogarh

MARUTI NANDAN PRASAD TIWARI

The prolific Jaina site at Deogarh, situated in the Jhansi District of Uttar Pradesh, yielded a vast amount of archaeological material ranging in date from the ninth to the twelfth century A.D. The number of the images, lies somewhere between 1000 and 1100.[1] The present image of the twenty-second Jina Neminatha, enshrined in the Temple No. 2, is a solitary instance at the site, which renders him with Krsna-Vasudeva and Balarama, his cousin brothers.[2] The image, fashioned in the red sandstone and measuring 55″ by 20″, is attributable to the tenth century on stylistic grounds

Jina, wearing the *śrīvatsa cinha* in centre of the chest, stands as sky-clad in the *kāyotsarga-mudrā* on a *simhāsana*, now badly damaged but some portion of the two lions supporting the throne being still extant. The two recessed corners of the throne are occupied by the figures of two-armed *Yakṣa* (right) and *Yakṣī* (left), seated in *lalitāsana*. Both the figures similarly show the *abhaya-mudrā* with right hand and a *mātu-liṅga* (fruit) in the corresponding left Further above, close to the feet of the Jina sit two kneeling devotees with folded hands, now severely mutilated. Jina is flanked by two haloed attendants standing as they are in *tribhaṅga*. Each attendant, wearing tall decorated headdress, necklace, *upavīta*, scarf, bracelets, ear-pendants, and *dhotī*, bears a fly-whisk, resting on shoulder, in inner hand, while the outer hand is resting on thigh.

Above the *cāmaradharas* are sculptured the figures of Balarama and Krsna-Vasudeva, standing on brackets The two-armed figure of Balarama, provided with a five-hooded cobra overhead, stands in the *tribhaṅga* pose on right of the Jina He holds a fruit in the right hand and a plough in the left His hair is dressed in flattened manner with a

[1] Bruhn, Klaus, *The Jina Images of Deogarh*, Leiden, 1969, Introduction.

[2] The photograph published by Bruhn (fig. 197, Image No. 235) illustrates only the portion above the knees of Neminatha and that too is not much clear. As to the Image Bruhn just writes, "A strange feature is the representations of Balarama and of Visnu-like figure to the left and to the right of the Jina". (*Ibid*, p. 163).



Temple No 2
Deogarh (M P)

Tirthankara Neminatha flanked by Balarama and Krishna-Vasudeva



State Museum
Lucknow

bump on back. The four-armed figure of Krsna-Vasudeva, wearing a *kirltamukuta* and standing in the *samabhanga* pose on left flank, carries a conch and a disc in his upper and lower right hands, while the upper and lower left hands show respectively a disc (?) and a mace, with top-side down. Although the cognizance of the Jina is lost with the broken portion of the throne, yet the representation of Balarama and Krsna-Vasudeva in association with the Jina is a definite evidence for identifying the Jina with Neminatha. The instances of such associations of Balarama and Krsna-Vasudeva with Neminatha are also kown from Mathura in U.P., Vimala Vasahi and Luna Vasahi at Dilwara in Rajasthan and Kumbharia temples in Gujarat.

Further up, above the figures of Balarama and Krsna-Vasudeva, there appears on each side a standing male figure holding a pitcher for anointing the Jina. At each top side is carved a somewhat mutilated couple of hovering figures surrounded by cloud. Male bears a garland in both hands, and his female counterpart shows a flywhisk in one hand. Behind the head of the Jina is rendered a nimbus composed of lotus petals and a beaded circle. Over the head of the Jina is a triple parasol topped by a disembodied figure beating a drum, now both much mutilated. The hair of the Jina is done in spirals with short lateral strands and a small *usnisa* at top. Jina holds lotuses in both hanging hands which was a recurrent feature of the Jina images of early medieval period.

Photograph of the Deogarh Image by the author and that of State Museum, Lucknow by O. P. Khanija, B.H.U., Varanasi.

GLEANINGS

JAINISM

Jainism claims that it had many predecessors before Mahavira.[1] The thought of Mahavira or Early Jainism is not yet well known ; it should be made clear by a study chiefly based upon the *Āgamas*.[2] It must have had a close connection with Early Buddhism.[3]

Among many existing Jaina scriptures, the first *skandha* of the *Āyārāṅga* is the oldest one. The next oldest one is the second *skandha* of the above-mentioned text, the *Sūyagaḍāṅga* and the *Uttarājjhayana*. The *Kalpa-sūtra* is well-known as a biography of Mahavira.[4] The *Iṣibhāṣiya*, an old text which was published recently, is very helpful in making clear the earlier stage of Jainism as well as Buddhism. Some portions of it have variants in the scriptures of early Buddhism.[5] It reflects the thoughts and life of early Jaina ascetics who lived in forests.[6]

Jainism has conveyed pecuiar technical terms of its own. For example, the out-going of a part of the soul from the body is called '*samudghāta*'.[7]

In the Mediaeval age some compendiums of Jaina teachings were made : Umasvati (or Umasvamin, 5-6th century A.D.) wrote the *Tattvārthādhigama Sūtra*[8] ; Kundakunda (4-5th century A.D.), the *Pañcāstikāyasāra*[9], the *Samayasāra* and the *Pravacanasāra*[10], etc In later

[1] H. Nakamura (in English) The Sage Rsabha noticed in the Chinese Versions of Buddhist Scriptures', *The Voice of Ahimsa*, Vol 7. Nos. 3-4, 1957, pp. 86-87.

[2] Fully discussed by Yensho Kanakura *Indo Kodai Seishinshi (History of Ideas of Ancient India)*, Tokyo, Iwanami Shoten, 1939, pp 209 ff . S. Matsunami (in Eng.) . Some Excellent Thoughts of Saint Mahavira', *The Voice of Ahimsa*, Vol. 6, Nos. 3-4, 1956, pp. 136-137

[3] H. Nakamura : *Buddha no kotoba*, annotations, passim , Cf. also his article in *NBGN*, No 21, 1955, pp. 55ff. References of Jainism can be seen in 'Chinese versions of Early Buddhist Scriptures', *The Voice of Ahimsa*, Vol 7, No 1, 1957, pp. 18ff.), H. Nakamura (in Eng.) 'The Jaina influence upon the Scriptures of Early Buddhism', *The Voice of Ahimsa*, vol 6, Nos. 3-4, 1956.

[4] Translated into Japanese by Jushin Suzuki in *Sekai Seiten Zenshu*.

[5] Seiren Matsunami (in Eng) in *IBK*., vol. 9, No. 2, 1961, p. 16ff

[6] Shinko Sayeki in *IBK*., vol 6, No. 1, 1958, p 170ff.

[7] Seiren Matsunami in *IBK*., vol. 10, No. 2, 1962, p. 58ff

[8] Edited and translated into Japanese by Y. Kanakura *Indo Seishin Bunka no Kenkyu (Studies of Spiritual culture of India)*, pp 77ff ; J. Suzuki : *Ginakyo Seiten (Jain Scriptures)*, pp. 65ff.

[9] Y. Kanakura . *Ibid*., pp. 233ff

[10] *Ibid*., pp. 243ff.

days Hemacandra (1089-1173 A.D.) who was very influential in the dissemination of Jainism in the districts of Gujarat and Rajasthan, wrote the *Yogaśāstra*[11], the *Vītarāgastuti*[12], etc. The Jainas left some logical works[13], such as Siddhasena Divakara's (c. 700A.D.) *Nyāyāvatāra*[14], etc.

Jainism is very important when we consider the significance of religions in the development of capitalism in India A very strange phenomenon may be noted in Indian economy ; that is, that it has been completely dominated for a long time by Jainas, who still today occupy a predominant position in business. This position derives from the creed of Jainism, which absolutely forbids killing any living being. Therefore, those professions that may provoke the death or suffering of any kind of living being, even an insect, are forbidden to its adherents. On the otherhand, liberty of movement is strongly limited, because by traveling one may crush insects, causing death. Consequently, Jainas have had a tendency to become only sedentary merchants and money-lenders. Then their rigid respect for morality and their honesty have given them a good reputation among Indians—at least in not so recent times, for it seems that today the decadence of their customs has rendered them less admirable. Thus, they have succeeded in acquiring a dominant position in commerce, to such a point that, in the last century, 50 per cent of the capital of the people was in their hands. And yet, this concentration of business in the hands of a restricted group of persons has not given rise to the formation of capitalism. Disdain for earthly goods forbids Jainas from seeking property. Besides, they have never represented a political force, so that they have never assumed the function of a rich bourgeois city class Jainism, as well as Brahmanism, has failed in developing capitalism in India, in spite of its prevalence among merchants[15]

According to Jainism, the origin of government was explained by the violence of a strong man who imposed himself on the weak. In the case of India, it was explained by the prevalence of the Aryans over the non-Aryans This theory, however, joins with the Buddhist theory in denying divine right to the king[16]

Extract from *A Critical Survey of Indian Religions and Philosophy* by Nakamura Hajime, pp. 42-43.

11 Jushin Suzuki : *op cit.*
12 Cf Atsushi Uno, in *The Proceedings of the Okurayama Institute*, No. 1, pp. 55ff.
13 Enumerated by H. Nakamura in *Miyamoto : Konpon Shinri*, p. 349ff.
14 Y. Kanakura : *Indo Seishin Bunka no Kenkyu*, pp. 324ff.
15 H. Nakamura . *Shukyo to etc.*, pp. 1-41.
16 *Ibid.*

Books Received

DHARIWAL, G. C., *Rational Religion*, Sri Jindattsuri Mandal, Ajmer, 1973. Pages 2+3+92. Price Rs. 1.50.

Discusses the way to happness, basing the discussion not on any scriptural or supernatural authority, but on pure reason.

JAIN, SULEKH, *Sulekh Sṛṅkhalā* (in Hindi), Globe Cosmetics, Rohtak, 1973. Pages 16.

A collection of verses to be sung on the occasion of 2500th Nirvana Festival of Lord Mahavira.

JHABAK, KASTURCHAND M., *Āyurvedic Gharelu Ausadhopacār Paddhati* (in Hindi), Humanitarian Youths' Association, Secunderabad, 1973. Pages 8.

Description of some Home Medicines for common ailments.

JHABAK, KASTURCHAND M., *Jain Practices and Science*, author, Secunderabad, 1973. Pages 10.

Shows how the practices of the Jainas are based on scientific reasoning.

MUNI VIDYANANDA, *2500-vān Vīr Nirvānotsab Kaise Manāeyn*, (in Hindi), Sri Vir Nirvan Granth Prakashan Samiti, Indore, 1973. Pages. 28.

A discourse on how to observe the 2500th Nirvana Festival of Lord Mahavira.

SRIMAD RAJCHANDRA & Sri SAHAJANANDAGHANA, *Bakti Kartavya* (in Hindi), ed by Pratapkumar J. Toliya, Srimad Rajchandra Ashram, Ratnakoot, Hampi, 1973. Pages xiii+76. Price Rs. 1 80.

Translation in Hindi of the original sayings and verses of Srimad Rajcandra and Sri Sahajanandaghana Maharaj on *Bhakti*.

BOOK REVIEW

1. CATALOGUE OF MANUSCRIPTS IN SRI HEMACANDRACARYA JAIN JNAN MANDIR, Vol I—Paper Manuscripts compiled by Muni Sri Punyavijayji : Sri Hemachandracarya Jain Jnan Mandir, Patan, 1972 : Pages 11+631 : Price Rs. 50.00.

2. NEW CATALOGUE OF SANSKRIT AND PRAKRIT MANUSCRIPTS—JESALMER COLLECTION, compiled by Muni Sri Punyavijayji : L. D. Institute of Indology, Ahmedabad, 1972 : Pages 35+471 : Price Rs. 40.00.

3 PRAKRIT PROPER NAMES—Part II, compiled by Mohanlal Mehta and K. Rishabha Chandra : L.D. Institute of Indology, Ahmedabad, 1972 : Pages 491-1014 : Price Rs. 35.00.

Manuscripts, written on papers, palm-leaves or parchments have been considered by scholars as one of the source-materials for the construction of traditional history and philosophy. This is more true in the case of Jainism. Luckily for us, passing through the ravages of time, a large number of such mss written by Jaina savants at different periods of time are still extant in what are called the Jaina *bhaṇḍāras* which are usually attached to some Jaina temple or *Upāśraya* or *Yati's* abode. Thus preserved these stores have come down to us as a standing evidence of a rich heritage. While some such stores may be found in any part of the country, the more important of them exist in Western India which in the medieval period became powerful centres of Jaina scholarship. Over centuries, these mss have been preserved as sacred trust. It is due to the persistent tenacity of the western Orientalists in the 19th century that the more important of such mss were brought to light. In the present century, some Indian Indologists like Muni Punyavijayji have been attracted to this venture. Thanks to their effort that during the past half a century, more and more mss have been listed and held up before public gaze.

The first Catalogue under review which lists paper mss only provides separately the list of mss acquired by Sri Hemachandracarya Jain Jnan

Mandir at Patan from 13 such *bhaṇḍāras* the total number of mss in them being 14789. Patan is a place rich in *bhaṇḍāras*. These 13 apart, which are now merged into the Jnan Mandir, there are half a dozen more which have a fairly impressive collection with themselves. Since these are not included in the Catalogue, it is not complete of the total supply of mss at this centre.

Closely analogous is the second Catalogue under review called a 'New Catalogue' which lists collections at Jesalmer, another important centre of Jaina Scholarship in medieval times. Its 'newness' is justified by the fact that the first Catalogue was compiled by Sri C. D. Dalal and published 50 years back in 1923 in the G.O.S. Vol. 21. The first Catalogue contained entries of 400 mss, whereas the 'new' one has 2697 entries, shown under seven heads.

Both the works have been compiled by Muni Punyavijayji. His passing away now will create a definite gap in this field.

To be really useful, if the reviewer may take the liberty to express a personal viewpoint, a catalogue of mss should not be a dry list, but something more living and inerest-creating. This could have been done if a few lines about the theme of the mss were provided A catalogue of mss is not strictly speaking a catalogue of a library where books are readily available to members. Where mss are difficult for access and may have a single copy at some remote place, and where the title is not, and cannot be sufficiently, let alone fully, expressive of the theme, a gist of the content would have been a welcome feature. A further though minor point is, is it worthwhile to make a list of mss a very costly production, as has been done in the present cases ? With our very limited resources and very limited interest in mss and with many standard things still awaiting publication, the reviewer feels that the proper place for such lists are the columns of journals, as in the past, rather than very costly productions, even with Govt. subsidies, as have been undertaken by the L.D. Institute.

The third book under review is a Dictionary of Prakrit Proper Names. This is part II of the Series. Though it has some usefulness, a complete Jaina encyclopaedia on the lines of Encyclopaedia Brittanica would be a real break-through in the field of Jaina scholarship. But this should be based on the contribution of specialists and should not be a mere compilation by one or two men.

—K. C. Lalwani

Books on Jainology

JAIN, DURGA PRASAD, *Jainism, Road to Salvation*, Sri Sutragama Prakashak Samiti, Gurgaon, 1960. Pages 44.

Gives in nutshell the principles of Jainism, *namokāra mantra*, life of Mahavira and sayings of Mahavira.

JAIN, JAWAHIRLAL & OTHERS (Editors), *Bhāratīya Purātatva,—Purātatvācarya Muni Jinvijay Abhinandan Granth*, Sri Muni Jinvijay Sanman Samiti, Jaipur, 1971, Pages 24+40+350. Price Rs. 25.00. With illustration.

Part I—Life of Muni Jin Vijayji ; Part II—Appreciation ; Part III—Articles in Hindi and English.

LODHA, VIJOY (Editor), *Smārikā Sambodhikā* (No. 2) (in Hindi), Sri Jain Mitra Mandal, Jaipur, 1971. Pages 62.

Dedicated to late Muni Sri Kantisagarji A collection of articles.

PADMANABHAN, S., *In and Around Kanyakumari*, Kumaran Pathippagam, Nagercoil, 1973. Pages 30. Price Re. 1.00. With illustrations.

Descriptive accounts of temples of Kanyakumari.

PADMANABHAN, S., *Kanyākumāri aur Anya Darśanīya Sthān* (in Hindi), Kumaran Pathippagam, Nagercoil, 1973. Pages 32. Price Re. 1.00. With illustrations.

Descriptive accounts of the temples of Kanyakumari.

SHARPE, ELIZABETH, *The Great Cremation Ground*, Luzac & Co., London, 1938. Pages 48.

Part II contains the philosophy of the Jainas.

SHASTRI, HIRANANDA, *Ancient Vijñaptipatras* (Sri Pratapasimha Maharaja Rajyabhiseka Granthamala Memoir No. 1), Baroda State Press, Baroda, 1942. Pages ix+80. Price Rs. 9.71p.

Elaborate study of *Vijñaptipatras* : its antiquity, script, language, object, size and material, etc. Also gives description of some *Viñjaptipatras*. With 29 Plates.

SURISVAR, VIJAY LABDHI, *Tattvanyāyabibhākarah* (Sri Labdhi Surisvara Jaina Granthamala No. 13) (in Sans.), Chandulal Jamunadas, Chhani (Baroda), V.S 1999. Pages 8+40+616+8. Price Rs. 5.00.

An exposition of Jaina *Nyāya* and Doctrines with his own commentary.

VIMALA SURI, *Paumacariyam* (prakrit Text Series No. 12) ed by H. Jacobi, 2nd Edition revised by Muni Punyavijay, Prakrit Text Society, Ahmedabad, 1968. Vo. II, Pages 16+377+598+158. Price Rs 22.00.

Text with Hindi translation by Shantilal M. Vora.

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